DOCUMENT RESUME

ED 202 127 EA 013 577

| | |
|---|---|
| TITLE | NSBA Training Handbook on Multicultural Education. |
| INSTITUTION | National School Boards Association, Washington, D.C. |
| SPONS AGENCY | Office of Education (DHEW), Washington, D.C. |
| BUREAU NO | 549AH80341 |
| PUB DATE | 79 |
| GRANT | G007802355 |
| NOTE | 31p.; For a related document, see EA 013 576. |
| AVAILABLE FROM | National School Boards Assn., 1055 Thomas Jefferson St., NW, Suite 600, Washington, DC 20007 ($7.50 for set including EA 013 576). |
| EDRS PRICE | MF01/PC02 Plus Postage. |
| DESCRIPTORS | Boards of Education; Community Support; *Cross Cultural Training; *Cultural Awareness; *Cultural Pluralism; Elementary Secondary Education; Equal Education; History; *Intercultural Programs; *Multicultural Education; Policy Formation; Program Attitudes; Racial Attitudes; Racial Relations; School Administration |
| IDENTIFIERS | *Ethnic Heritage Studies Program |

ABSTRACT

Designed for use by school boards committed to the ideals of cultural pluralism and equality of education, this handbook describes the principles, methods, and resources involved in an innovative concept of multicultural education. The chapters cover a brief history of cultural pluralism and multicultural education; ways of developing cultural awareness, beginning with self-awareness; cross-cultural communication; methods of developing and obtaining district-wide support for a multicultural program; school governance; and policy development. In addition, the handbook includes classroom exercises, board statements on multicultural education from five states, and information on conducting an Ethnic Heritage workshop. (Author/WD)

**********
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
**********

ED202127

NSBA NATIONAL SCHOOL BOARDS ASSOCIATION

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

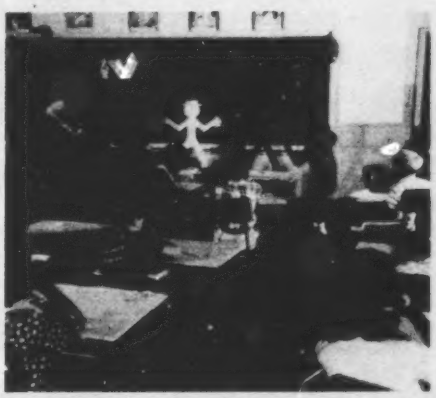
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

# NSBA Training Handbook on Multicultural Education

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

J. Floyd

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."



...SERVING AMERICAN EDUCATION THROUGH SCHOOL BOARD LEADERSHIP

EA 013 577

# NSBA TRAINING HANDBOOK ON MULTICULTURAL EDUCATION


**National School Boards Association**

Hiroshi Yamashita, President
Thomas A. Shannon, Executive Director

Jeremiah Floyd, Associate Executive Director
Office of Communications and Membership Relations

Crystal A. Kuykendall, Director
PSI Education Development Institute, PSI Associates, Inc.*

Jack Levy, Project Coordinator

Frank Lutz, Project Consultant
The Pennsylvania State University

*Dr. Kuykendall formerly served as Director of Urban and Minority Relations, National School Boards Association



The *NSBA Training Handbook On Multicultural Education* is a product of the Office of Education, DHEW, Grant Number G007802355, Project Number 549AH80341, funded under the Higher Education Act of 1965, P.L. 89-329 as amended.

# FOREWORD

The *NSBA Training Handbook on Multicultural Education* is intended for use by school boards committed to the ideals of cultural pluralism and equality of educational opportunity.

The *Handbook* is the culminating activity undertaken by the NSBA Ethnic Heritage Project. It represents over one year's effort in multicultural awareness and policy development on the part of NSBA staff and constituents. Along with the *NSBA Bibliography on Multicultural Education*, the *Handbook* describes the principles, methods and resources involved in this innovative educational concept. School trustees are encouraged to take full advantage of the expertise presented within these pages, for herein lie the seeds of cultural sensitivity and interracial harmony.

Ours is a nation comprised of interdependent ethnic and cultural subgroups. We have traditionally profited from the contributions provided by this diverse population, and have drawn strength from their collective nature and application. Through its Ethnic Heritage Project, NSBA seeks not only to foster this realization within the educational system, but to lay the cornerstone for future endeavors which improve intercultural cooperation and understanding.

Very truly yours,

Thomas A. Shannon
Executive Director

TAS:es

**NATIONAL SCHOOL BOARDS ASSOCIATION**
1055 Thomas Jefferson Street, N.W., Suite 600, Washington, D.C. 20007/(202) 337-7666

# TABLE OF CONTENTS


| SECTION | TITLE | PAGE |
|---|---|---|
| INTRODUCTION | | 1 |
| CHAPTER ONE | Cultural Pluralism and Multicultural Education: A Brief History | 3 |
| | DEFINITIONS | 3 |
| | Culture | 3 |
| | Ethnic Group | 3 |
| | Ethnic Minority Group | 3 |
| | Cultural Pluralism | 3 |
| | Multicultural Education | 3 |
| | ORIGINS | 4 |
| CHAPTER TWO | Developing Individual Cultural Awareness | 5 |
| | PROBING THE UNCONSCIOUS | 5 |
| | Exercise One — "Count The F's" | 5 |
| | Exercise Two — "The Perception Picture" | 6 |
| | THE EDUCATION OF AWARENESS: TAKING A STEP BACK | 6 |
| | Exercise Three — "A Look At Our Language" | 6 |
| | Exercise Four — "Proverbs" | 7 |
| | Exercise Five — "Interpreting Policy Across Cultures" | 7 |
| | Exercise Six — "The Nacirema People" | 7 |
| | Exercise Seven — "Star Power" | 8 |
| CHAPTER THREE | Cross-Cultural Communication | 9 |
| | INTRODUCTION | 9 |
| | GETTING THE MESSAGE ACROSS | 9 |
| | Exercise Eight — "Active And Passive Listening" | 9 |
| | Exercise Nine — "Listening" | 9 |
| | Exercise Ten — "One-Way/Two-Way Communication" | 10 |
| | Exercise Eleven — "Speaking Without Speaking" | 10 |
| | Exercise Twelve — "BaFa BaFa" | 10 |
| CHAPTER FOUR | The Development of District Sensitivity | 11 |
| | INTRODUCTION | 11 |
| | PUTTING THE TEAM TOGETHER | 11 |
| | A PLAN FOR ACTION | 12 |
| CHAPTER FIVE | School Governance and Cultural Pluralism | 14 |
| | INTRODUCTION | 14 |
| | STRUCTURAL PLURALISM | 14 |
| | Figure 1: Structural Pluralism and Its Horizontal Cleavages | 15 |
| | CULTURAL PLURALISM | 15 |
| | Figure 2: Cultural Pluralism and Its Vertical Cleavages | 15 |
| | COUNCIL BEHAVIORS OF SCHOOL BOARDS | 15 |

| | | |
|---|---|---|
| **CHAPTER SIX** | **Policy Development for Multicultural Education** | 16 |
| | DEFINITION | 16 |
| | Exercise Thirteen — "A Case Situation Suggesting Policy Development" | 16 |
| | Background | 16 |
| | The Composition of the Board | 16 |
| | The Situation | 16 |
| | Problem | 17 |
| | Some Considerations for Policy Based on the Case | 17 |
| | Summary and Conclusions | 17 |
| | Recommendations | 17 |
| **CHAPTER SEVEN** | **Current Board Statements on Multicultural Education** | 19 |
| | INTRODUCTION | 19 |
| | Nebraska | 19 |
| | Nevada | 19 |
| | North Carolina | 19 |
| | Pennsylvania | 19 |
| | West Virginia | 19 |
| **CHAPTER EIGHT** | **Conducting an Ethnic Heritage Workshop** | 21 |
| | OVERVIEW | 21 |
| | ACTIVITIES | 21 |
| | SCHEDULING | 22 |
| | ACCOMMODATIONS—FACILITIES | 22 |
| | SUMMARY | 22 |
| | Checklist For Ethnic Heritage Workshop | 22 |
| **CHAPTER NINE** | **Conclusion** | 24 |
| **BIBLIOGRAPHY** | | |
| | SOURCES FOR EXERCISES | 25 |

# INTRODUCTION

In recognition of the interdependent existence of this nation's diverse ethnic and cultural populations, the National School Boards Association's Ethnic Heritage Project was designed to encourage school board members in the implementation of education programs conducive to intercultural respect and harmony. Congruent with its dual mission of advancing the quality of education and providing up-to-date information on education issues, NSBA brought together school board members from varying districts in workshop experiences which created a framework for policy and program development in Multicultural Education.

NSBA's plan, reflected in these pages, began with the establishment of an information base dealing with the philosophy and rationale behind Cultural Pluralism. Once participants were provided this background knowledge, they took part in a series of activities directed toward building an awareness of their own ethnicity and its impact on their beliefs, values and subsequent behaviors. One of the major tenets of Multicultural Education is its focus on this self-awareness, for it is impossible to effectively communicate across cultures without insight as to one's own culturally-motivated actions.

After building orientation toward cultural awareness, NSBA's Ethnic Heritage Project imparted to school officials some effective cross-cultural communication skills. Successful techniques for transmission and reception of messages were highlighted in order that board members develop the necessary tools with which to effect intercultural dialogue. Procedures were discussed for "turnkeying" these methods to a divergent audience within the district constituency. Finally, the board members engaged in action-oriented exercises geared to practical development of programs and policies in Multicultural Education. Thus, the entire process was brought to fruition as the participants agreed to introduce and encourage development of the above processes and practices within their home districts.

The National School Boards Association is proud to share this exciting experience with those who strive to augment more harmonious interaction between the various groups which lend a multiethnic character to our nation. NSBA hopes the pages which follow can provide both support and enthusiasm for this critical endeavor.

# CHAPTER ONE
# Cultural Pluralism and Multicultural Education: A Brief History

## DEFINITIONS

Before presenting an analysis of the history and rationale behind these two significant terms, it is important to properly clarify and define them. As there are innumerable definitions of both Cultural Pluralism and Multicultural Education, an effort will be made to synthesize the prominent characteristics of each.

### Culture

Since culture is at the root of both concepts, it becomes necessary to discuss its meaning prior to the others. Culture has been defined in over 150 ways, but each delineation of the term usually mentions the behavior patterns, symbols, institutions, values and other human-made components of a society. Culture is the unique attributes of a group which differentiate it from other groups, and is reflected in its life style and "typical" reactions to situations. It is an idea with wide boundaries, and while cultures have distinguishing characteristics they nevertheless feature many commonalities. For example, the culture of the United States is comprised of different subcultures, including the Southern culture, the youth culture, the culture of the intellectual community and the female culture, to mention but a few. A person may legitimately be a member of many cultures at one time, as evidenced by young Southern females.

### Ethnic Group

The term "ethnic group" is often used in the same context. An ethnic group is a cultural group with several distinguishing characteristics some of which include a common ancestry, tradition, sense of peoplehood and culture. Ethnic groups are often motivated by political and economic interests, although this is not necessarily a universal characteristic. Membership in ethnic groups is involuntary and is usually determined by birth, even though individual identification with the ethnicity is optional. Such groups as Polish-Americans, Irish-Americans, Italian-Americans and Anglo-Americans are ethnic groups.

### Ethnic Minority Groups

Another phrase frequently heard in any discussion of culture is "ethnic minority group." This is a specific type of ethnic group which has unique physical and/or cultural characteristics that can easily be identified. It is often a numerical minority, and has generally been the victim of discrimination and racism. In the United States, Black-Americans, Hispanic-Americans, Asian-Americans and Native-Americans are usually considered to be ethnic minorities, with Jewish-Americans and women sometimes included. As will be seen, the terms culture, ethnic group and ethnic minority group are frequently described in concepts which undergird both Cultural Pluralism and Multicultural Education.

### Cultural Pluralism

Cultural Pluralism describes a situation wherein many of the aforementioned groups live together in a symbiotic relationship characterized by mutual respect. Cultural Pluralism does not refer to cultures in terms of superiority and inferiority. Rather, it recognizes and accepts cultural differences, treating them with consideration and sensitivity. Cultural Pluralism views our society as an interdependent mosaic of subcultures, and attempts to provide a cooperative and equitable atmosphere in which they can operate. It therefore supports educational policies and practices which respect and affirm cultural diversity and individual differences.

### Multicultural Education

Multicultural Education is at once a concept, a process and a program, bound in a package of interethnic harmony and racial accord. It represents the embodiment of culturally pluralistic educational ideology. The multicultural educator attempts to build a curriculum which will prepare students for the social, political and economic realities they will experience in culturally diverse and complex human encounters. A true multicultural program will impart skills and knowledge which assist the individual to effectively interact within differing cultural settings. This includes both cognitive and affective information dealing with cultures and subcultures, emphasizing those minority groups which are pervasively represented in American society. Students in Multicultural Education participate in activities designed to build awareness of how cultural characteristics influence behavior. A major effort is made to transform personal prejudices so that negative biases are minimized and positive appreciation of all children increased. Instructional techniques and curricular resources are designed to foster understanding, acceptance and effective interaction among people of many different cultures.

*Multicultural Education is at once a concept, a process and a program, bound in a package of inter-ethnic harmony and racial accord.*

## ORIGINS

The United States has long been characterized as an "immigrant nation." Over forty-one million people have immigrated to our country since its founding, the largest population transfer of this type in the history of the world. Immigrants of varying backgrounds and characteristics came to the United States in both forced and voluntary fashion. Most found a largely empty continent, populated by tribal societies. Initial groups (1600-1800) mostly came from Europe and ventured forth uncoerced, while other immigrants were "imported" from Africa and Asia. Whether they served as slaves or low-paid laborers, the Africans and Asians mainly operated under conditions of explicit servitude. This class-oriented approach to societal development was reinforced at the turn of the nineteenth century with the arrival of a new wave of European immigrants, people driven by poverty, oppression and general chaos. Unlike some of their prior countrymen, these groups did not enjoy "preferred immigrant" status, since they usually derived from the illiterate peasant ranks. On the contrary, their coming sparked a great fear of social disintegration, and unwritten rules began to be formulated as to those traits which were acceptable for identification as an "American."

This perceived need for homogeneity struck upon largely unsophisticated means of establishing membership in the "Melting Pot"—language and skin color. "True" Americans spoke English without a trace of an accent. They almost always had white skin. Naturally, this excluded a number of groups, including Blacks, Native-Americans, Hispanics and Asians. Despite the efforts of John Dewey, who in 1916 tried to accommodate and dignify all American ethnic groups through introduction of the concept of Cultural Pluralism, this Melting Pot syndrome permeated our national thinking up through World War II.

Most analysts and practitioners trace the gradual acceptance of Cultural Pluralism and the corresponding rise of Multicultural Education to the Brown desegregation decision of 1954. This Supreme Court verdict provided national visibility to the Civil Rights movement and its assertion that the educational system had not adequately responded to the needs of Black Americans. Other racial and ethnic groups soon joined the cause, lending a multicultural flavor to the call for equal educational opportunity. The "turbulent 60's" brought increasing governmental recognition that services were often inequitably furnished, with quality of assistance frequently corresponding to ethnic identification rather than economic or social. The 1964 Civil Rights Act and the 1965 Elementary and Secondary Education Act, both introduced by John Kennedy, lent official sanction as well as financial backing to the drive for civil and human rights.

Fueled by a renaissance in popular music and clothing styles (remember the Beatles?), the yoke of 50's conformism gradually gave way to a celebration of 60's individuality. Tragically, the war in Vietnam and its increasingly unsatisfactory explanation lent a melancholy tone to the decade. The American populace, its confidence shaken by a seemingly non-responsive "establishment," searched for alternative sources of "relevancy." This search turned inward, as many of us looked to our cultural and linguistic ancestry for personal identification. Hyphenated-Americans (Mexican-, Jewish-, Afro-, etc.) became increasingly visible manifestations of the ethnic consciousness revival, coupled with a rise in popularity of ethnically-oriented art, music and literature.

Legal trends kept pace with this cultural metamorphosis. Through passage of the 1968 Bilingual Education Act (Title VII, ESEA, 1965) the government acknowledged the multilingual nature of society. For the first time, Federal recognition was granted public schools for non-English basic instruction, surely an indicator of the demise of the Melting Pot concept. The Ethnic Heritage Studies Act of 1974 lent explicit recognition to the importance of cultural factors within the national consciousness, and the legal decisions in cases such as Lau vs. Nichols and Portales vs. Serna further crystallized this belief.

*. . .The war in Vietnam and its increasingly unsatisfactory explanation lent a melancholy tone to the decade.*

Whether the ethnic consciousness revival was a liberal movement created in the name of pluralistic human dignity, or was born of economic necessity and based on a "we want ours" perception as some critics contend, its impact was greatly reflected in the school system. The national mood of ethnic awareness, given an official format through legislation and court decisions, evolved into educational programs in Bilingual Education, Ethnic Studies, Intercultural Education and others. A signal event in the rise of Cultural Pluralism and Multicultural Education was the television showing of Alex Haley's "Roots," witnessed by 140 million Americans in 1977. In the aftermath of this media milestone, Multicultural Education could no longer be seen as a temporary intrusion into traditional educational curricula. It had become a full-fledged insider.

# CHAPTER TWO
# Developing Individual Cultural Awareness

## PROBING THE UNCONSCIOUS

Over one hundred million Americans spend their weekdays engaged in some form of employment. For those of us who have regular working schedules, featuring rush hours, coffee breaks and gobbled lunches, life often revolves around automatic routines. We often call these "habits," and they include such customs as washing, dressing, eating and the like. We seek to develop "good" habits, since they seem to perform necessary functions efficiently and quickly. Furthermore, and perhaps most important, their automatic nature allows us freedom—freedom from *thought*. We attempt to internalize good habits in order to more effectively employ our most powerful tool—our minds. The depth and range of our mental power can precisely be measured by looking at some of the complex activities "automatized" by our brains. We scarcely think of the difficulty involved in clothing ourselves every morning, yet this seemingly simple behavior involves image perception, color coordination and a variety of involved physical movements.

Life has variously been described as a series of problems and their solutions. Human nature is such that the appearance of a problem often causes anxiety until a solution is found. The amount of relief generated by finding the solution is directly proportional to its level of success. If the problem occurs repeatedly, such as the need for clothing, and the solution seems to be consistently successful, there is less and less conscious thought expended by the mind. Finally, there comes a point when the mind, seeking newer and more challenging problems, relegates this particular solution to its unconscious levels. In other words, it enables us to "forget" about the process, since we have already programmed in a series of behaviors which effectively get the job done. This then creates the "routine," which is only broken by some unexpected action or input.

The result, then, of this amazing procedure is the formation of innumerable unconscious habits which, with age, become more difficult to alter. It is at this point that those twin devils, irony and paradox, appear. For life is also a series of "changes," in that with maturation we often view problems differently than we once perceived them. The irony of our problem-solving mechanism is that the mind, in providing us with unconscious "good" habits, has also laid the foundation for the appearance of new problems once these habitual solutions outlive their effectiveness. By allowing us the false security inherent within "good" habits, the mind has not prepared us to alter their applications once the environment changes.

This can be seen in the traditional difficulty parents have when their children have reached maturity—somehow, they still seem like "kids." On a societal level, our integration-segregation fights are examples of a populace approaching a new problem with old "habits"—the problem of equal educational opportunity addressed from a "separate but equal" stance. Furthermore, the situation becomes paradoxically unnerving when one realizes that our minds will solve new problems as they have solved old—by trying to internalize and make automatic certain solutions.

Multicultural Education holds that many of these unconscious beliefs are the result of cultural orientation. As they often create disagreeable, hostile situations, they should be reexamined, and the school should act as the trip-wire in this process. Wherever cultural influences are found to be discriminatory or negative, they should be uprooted and purged. Naturally, if they can be shown to lead to intercultural harmony and accord, they must be displayed and disseminated. The development of individual cultural awareness is an enormous task, one which cannot be taken lightly. However, if there is ever to be cross-cultural understanding and cooperation, it must begin "at home"—with each individual first undergoing a self-analysis which hopefully reveals those beliefs and attitudes that can be traced to cultural origins.

---

*Multicultural Education holds that many of these unconscious beliefs are the result of cultural orientation. As they often create disagreeable, hostile situations, they should be reexamined, and the school should act as the trip-wire in this process.*

---

In an effort to bring this realization to the core, the NSBA Ethnic Heritage Project selected the following two exercises. They have been successfully utilized at NSBA workshops, with school board members as participants. These activities are designed to illuminate the idea that things are not always as they seem and that perceptions are not automatically correct. In fact, they are often very much influenced by cultural factors.

### Exercise One—"Count The F's"

This exercise is intended to enlighten participants' awareness as to "tricks" which the mind can play. They are asked to quickly read the sentence enclosed in the box below and count the F's which appear. They can only count them once, and must turn their papers face down when completed.

FINISHED FILES ARE THE RESULT OF YEARS OF SCIENTIFIC STUDY COMBINED WITH THE EXPERIENCE OF MANY YEARS.

Most conferees will not see all the F's, and a discussion can therefore dwell on how our minds automatically make misleading assumptions.

**Exercise Two—"The Perception Picture"***

This is another activity which is designed to illustrate that we "select" what we see and do not shift easily to a different point of view. Participants are presented with a "perception" picture—one in which different interpretations are possible. Some common pictures are the Ambiguous Lady, in which the viewer can either see a young lady or an old woman, and geometric optical illusions, which are perceived as various shapes.

After group members tell each other what they saw it becomes apparent that there are many different perceptions. They might then be asked to look at the picture again and try to see other forms. For some in the group this will be a difficult task, and they should be questioned as to their feelings during this stage. If feelings of stupidity or inadequacy are expressed, the leader can then compare this experience with that which occurs when a person enters an unfamiliar cultural environment and has difficulty sorting out observed behaviors.

The discussion following the exercise can focus around the influence of culture on how many people perceive others and the environment. Participants should be introduced to the notion that automatic mental interpretations of behavior are often functions of cultural identity, and should not be generalized to situations which occur outside this framework. Perception exercises also provide common experiences by which groups can share feelings, and they often set the stage for discussing individual members' reactions to cross-cultural encounters.

**The Education of Awareness: Taking A Step Back**

As mentioned above, part of NSBA's mission through the Ethnic Heritage Project was to expose participants to those automatic behaviors which they, and others, exhibited consistently and unconsciously. Perhaps the largest repository for such action resides in that area in which the idea of culture is most often reflected: spoken language.

There are few among us other than linguists who stand back and build a monument to the concept of verbal communication. Most seem to treat the ability as an evolutionary given, failing to take pride in the remarkable physical and mental capacities that produce speech. Further, we often forget that these complex sets of sounds are learned, and that this is not simply a process of memorization. Rather, subtle skills of expression and reception are developed to the point where we can consistently filter out, from innumerable possibilities, those sounds which precisely convey our message. This "needle in a haystack" competency is lost on the average person, and the education of awareness demands that this be exhumed.

If we have little appreciation for our own linguistic prowess, there is even less admiration shown to those who have mastered *two* sound producing systems—native bilinguals. Although the idea of bilinguality is generally seen as desirable, those who exhibit the skill are, for reasons quite apart, often discriminated against. It does not occur to either monolinguals or bilinguals that the act of switching, at will, from one language system to another represents great wealth. Nor do they realize that language is often viewed *as* culture, and that the bilingual is inherently capable of rich transcultural experiences denied the monolingual.

*If we have little appreciation for our own linguistic prowess, there is even less admiration shown to those who have mastered **two** sound producing systems—native bilinguals.*

The following three activities serve to illustrate the intimate linkage between language and culture. In their analysis of vocabulary and linguistic structure, these exercises show how language is often an unconscious purveyor of a society's modes of thought, revealing beliefs and attitudes long hidden beneath the public eye.

**Exercise Three—"A Look At Our Language"***

In order to help participants recognize how language often conveys some dangerous concepts, this activity requires the use of an English-language dictionary. Group members are asked to look up official meanings of the words red, yellow, brown, black and white. They will find that many of the words describing the non-white colors are negative in nature (especially the definition of the word black), while those defining white have positive connotations.

Participants then discuss the implications of these definitions for the American culture and its school children. They should be asked why the descriptions of the non-white colors are more negative, and whether this demonstrates any value orientation of the American people. Group members' comments on the effects these definitions have on elementary students often provide excellent bridges to a further discussion on the Melting Pot theory. This exercise has often been utilized as evidence about the existence of institutionalized racism in this country. Those involved can talk about the concept of racism and perhaps define it, ultimately leading to some conversation on the unconscious nature of racist tendencies.

**Exercise Four—"Proverbs"**

This activity further assists participants to become aware of the societal and cultural values revealed through language. The exercise can be conducted in two different ways, both of which relate a language's axioms to its value structures. In the first procedure, the leader writes some common American proverbs on the chalkboard and asks the group to add to the list. Examples of these might include:

"Cleanliness is next to godliness."
"Time is money."

Next to each axiom, the group should determine what *value* is being taught.

| Examples | Value |
|---|---|
| Cleanliness is next to godliness. | *Cleanliness* |
| Time is money. | *Value of time thriftiness* |

A discussion then ensues on the description of the American value system as provided by these proverbs. The greater the list of axioms the more variety is offered for the American culture, leading to divergent conversation on the characteristics of our society.

A second, and perhaps more powerful, application of this exercise involves focusing on the proverbs employed by one particular subculture. Participants can be given a list of axioms such as the following:

"You got eyes to see and wisdom not to see."
"Every bell ain't a dinner bell."
"The graveyard is the cheapest boarding house."

They should then attempt to decipher the meaning of each proverb, perhaps choosing phrases in their own experience which they feel to be similar in connotation. They can discuss the value implications of the proverbs, and try to deduce the identity of the cultural group represented. Finally, at the end of the exercise, the trainer reveals the name of the culture being discussed—in this case, the Afro-American Slave. The first proverb points to the slaves' accurate perception of how people don't recognize the true meaning of their environment, often rejecting reality due to the desire not to be upset. The second axiom refers to the contrast between the dinner bell, a safe cue for slaves, and the bell calling slaves in from the fields, frequently a dangerous signal. Finally, the third proverb describes the slaves' outlook on death, often believing it to be an escape from the misfortunes of life.

Participants are then asked to offer similar phrases which are unique to their own subcultures, or others they've come into contact with. Each proverb is then discussed from the standpoint of the cultural characteristics it conveys. This procedure frequently leads to some dialogue about the inequities in the American society. The trainer might utilize such discussion to point out the basic tenets of Multicultural Education and Cultural Pluralism.

**Exercise Five—"Interpreting Policy Across Cultures"**

Exercise five has the objective of determining culture-specific patterns of policy interpretations. This activity has special significance for school trustees, in light of their role as determiners of educational policy. Board members are given the opportunity to view the common and variant interpretations with which different cultural groups perceive policy statements.

The trainer selects three or four policies involving cross-cultural values which have been promulgated by educational governance bodies. They will generally take the form of statements on human rights, or Multicultural Education, or equal educational opportunity. From each policy the leader omits at least ten words, keeping blank the spaces where these words were extracted. The group then fills in the words which it believes to be appropriate. If done individually, participants then offer their separate interpretations, and discuss them according to culture-specific variables. Should the group be multicultural in makeup, the trainer can have different ethnicities compare their responses. One example of an actual policy statement which might be utilized for this activity appears below:

"The entire _____ must be_____. The _____ should not _____ small numbers of _____, but should assure that _____ are _____ in the _____. While it is not _____ to _____ a _____ which has been characterized by a selectivity that has _____ the significant _____ of many _____, this task _____ be done."

These last three exercises have reflected the extent to which language acts as an indicator of societal tendencies and attitudes. As mechanisms within the Education of Awareness, they have the objective of revealing how unconscious linguistic behaviors can permeate an entire nation, leading to misunderstanding and distortion. The next two exercises carry the Education of Awareness into other cultural manifestations, and participants are given the opportunity to view our American culture from afar—from some rather sobering vantage points.

**Exercise Six—"The Nacirema People"***

Taken from a description of America by anthropologist Horace Miner, this exercise asks participants to comment on certain cultural behaviors and institutions found in the United States. These cultural indicators are described in rather primitive terms, and are presented as though they are anthropological reports of a visit to an ancient, uncivilized culture. Participants

must decide whether the practices of the Nacirema ("American" backwards) people should be abolished, changed, or left as they are. Some of the Nacirema institutions which are presented in disguised form include the automobile, hospital, television and medicine chest.

Once participants understand that this is a description of their own culture, discussion can center around how our society must appear to a foreigner. Care should be taken *not* to condemn those group members who chose to abolish certain customs, since in most cases they will have responded this way out of a genuine desire to lessen pain and suffering among the "natives." The trainer should, however, point out that many of our customs are not universally accepted, due to the variety of meanings which they radiate. Once again, there is a need for the person to become aware of the cultural messages imposed, mostly in a nonverbal, unconscious manner on the unsuspecting American public.

**Exercise Seven—"Star P[illegible]"**

Written by R. Garry Shirts, this simulation game assists participants to gain a greater understanding of how individuals and cultural groups relate to and communicate with each other when power and economic status is important. The game revolves around the trading of poker chips which represent owned or acquired goods. Players try to gain as many points as possible as they negotiate for chips. After the first trading session, participants are arranged into three groups according to their scores—high, medium and low. The groups are identified by emblems and are segregated in the room. With each succeeding trading session it becomes apparent that a three-tiered society has been created and that there will not be much mobility between groups. The low scoring group, or "have-nots" face extreme difficulty in acquiring enough wealth to join members of the "have" group.

At a certain point, the high scorers are permitted to revise the rules of the game—and almost invariably construct rules that enhance or secure their power position. The medium and low-scoring groups often try to form coalitions in an effort to force changes within the system, and frequently the manipulation becomes emotional. The trainer should be constantly alert to the reactions of individuals and the groups, in order to protect participants against undue abrasion of personal feelings.

The most vital part of the experience is the discussion which follows, since the game provides an objective medium for exploring conditions which exist in participants' organizational or personal lives. The discussion should focus on cultural differences in the perception of power, authority and competition; the importance of the social system in determining individual behavior; and how game behaviors also frequently appear within real life American society. As implied in the title, this is a powerful exercise, and it should only be conducted by experienced and well-prepared group leaders.

* Exercises throughout the Handbook which are marked with an asterisk (*) have been successfully employed at NSBA workshops.

# CHAPTER THREE
# Cross-Cultural Communication

## INTRODUCTION

After experiencing this internal reacquaintance process, the individual's readiness for intercultural communication becomes strengthened. The exercises listed above not only bring people to an awareness of their own culturally oriented beliefs and values, but help them understand that these characteristics are unique to each individual. This type of thinking, providing a mind-set opposed to prejudice and stereotyping, allows participants uncluttered explorations of other cultures and their customs. It operates from a foundation of respect, acceptance and desire for understanding.

Although communication often seems to just "happen," in reality there are a complex series of verbal and non-verbal messages which travel between senders and recipients. Obviously, individuals utilize distinct communicative styles, and anyone engaging in transcultural relationships would do well to study these different forms. Therefore, the following activities offer valuable information as to various modes of communication, as well as develop skills which can be successfully used during cross-cultural interactions.

## GETTING THE MESSAGE ACROSS

Taking a cue from the human development process initiated in infancy, the intercultural communicator must first learn to listen and receive messages effectively. This will provide important guidelines as to the appropriate form and substance of the return message and subsequent communications. Once again, we all think we know how to listen—and yet we also realize that we often learn what we want to learn. In addition, we know exactly what we *mean to say*—but also realize that much is lost "in translation."

---

*Taking a cue from the human development process initiated in infancy, the intercultural communicator must first learn to listen and receive messages effectively.*

---

With this in mind, the following activities begin from the standpoint of developing reception skills and then proceed to those skills necessary to the generation of messages. They cover both verbal and non-verbal communicative modes. As above, most are adaptable to any age group.

**Exercise Eight—"Active and Passive Listening"**

This exercise illustrates how the activities of the listener influences both the behavior of the speaker and the effectiveness of the communication. Four volunteers are needed for this exercise, with two listeners and two speakers. Although the speakers are given the same instructions, each listener is directed to respond in a different manner. The "active" listener is instructed to look interested in what the speaker is saying and frequently clarify his/her statements by asking for further specifics. The "passive" listener is told to listen politely but give the speaker only enough attention so as not to appear rude, showing little emotion and never asking any direct questions.

While these "fishbowl" exchanges are being conducted, the group should watch the communication process for indications of the effect the listeners' behavior has on the speakers. If possible, the dialogues should be videotaped, allowing the volunteers to participate in the critique which follows. Naturally, the playback will offer visible evidence of the increased communication which can be gained through active listening. This behavior might be related to a cross-cultural situation, and participants can reflect upon the opportunities for increased intercultural harmony when communicators adopt an active listening approach.

**Exercise Nine—"Listening"**

Exercise nine is an adult variation on the children's game known as "Telephone." In order to practice listening techniques and check accuracy of message reception, group members form a circle and think of short two minute statements. One person begins the exercise by whispering his/her statement to the person next to him/her, who then whispers the message to the next person, who repeats the process ad infinitum. The last person to receive the message reports what it has become, which is usually rather different than its original composition. The leader then discusses the distortion which often occurs between sender and receiver, a characteristic of communication which is often culturally influenced.

Another method of using this activity features the listener receiving the initial statement aloud and then summarizing it. The speaker can then verify the correctness of the summary provided by the listener. After the speaker's comments, the group adds any observations on the process, which is then repeated with another speaker and listener.

**Exercise Ten—"One-Way/Two-Way Communication"**

This activity illustrates that one-way communication is less accurate than two-way communication, and demonstrates the imprecision of language when utilized in translation situations. Participants are grouped in two's, seated back-to-back. One person is given a picture containing five geometric shapes, while his/her partner is given cut-outs of these shapes. The participant holding the picture is then instructed to describe it in such a manner that his/her partner can duplicate it with the cut-outs. During the first session the person holding the cut-outs cannot ask any questions, nor respond in any manner to the directions being given. After the first description, a new picture is employed, still containing the same geometric shapes. The participant once again attempts to describe the picture to his/her "blind" partner, but now the recipient can ask questions and verbally react to the instructions.

Invariably, the second session results in more accurate duplications of the pictures described. The trainer then asks the participants for possible explanations of this phenomena, noting instances where group members identify effective communicative techniques. This activity is often utilized in orientation sessions on Bilingual Education, since non-native English speaking students frequently must engage in one-way communication while in class.

**Exercise Eleven—"Speaking Without Speaking"**

As its name implies, "Speaking Without Speaking" is an examination of differing non-verbal behaviors and how this type of communication is culturally determined. The group is divided in half, and these subgroups then engage in a conversation. Prior to the discussion, the first half is told to stand about four inches closer to their courterparts in the second half. The second subgroup receives instructions not to look their partners squarely in the eye during the dialogue. The result is a rather comical group experience involving participants who, by American standards, display unnatural communicative behaviors.

However, one objective of this activity is to acquaint participants with non-verbal communication styles of other cultural groups. These styles are analyzed according to a series of non-verbal communication categories, including the use of space, time and physical posture. Group members discuss the varying ways in which different cultures interact non-verbally and compare these mannerisms with the mainstream American posture. In this way participants are encouraged to develop sensitivity when "speaking without speaking."

**Exercise Twelve—"BaFa BaFa"***

BaFa BaFa, the most successful of the workshop activities employed during the NSBA Ethnic Heritage Project, enables conferees to actually engage in several simulated cross-cultural encounters. Written by R. Garry Shirts, BaFa BaFa attempts to increase awareness of participants' cultural identity and develop cross-cultural communication skills. By creating two fictitious cultures and having workshop members learn new sets of values, behaviors and communication styles, BaFa BaFa both increases the understanding of the concept of "culture" and the difficulties involved in adapting to a new environment.

The two groups which are devised are quite different in lifestyle, causing some problemmatic cultural exchanges replete with culture shock, prejudice and stereotyping. Although participants are urged to have fun acting out their designated roles, the calculated misperceptions do occasionally lead to some strong reactions, and trainers need to be ready for resolution of conflicts. There are numerous topics which can be the focus for the process discussion, including male-female relationships, family life, relationship of language to culture and alienation. Perhaps the simulation's greatest strength is its ability to draw people into the game emotionally, so that they become directly involved both in learning the principles of intercultural communication and sharpening their intercultural communication skills.

# CHAPTER FOUR
# The Development of District Sensitivity

## INTRODUCTION

Naturally, the process of building multicultural awareness and communication skills needs to be disseminated from the individual school official throughout the entire district. The astute board member who is consistently faced with the need for effectively passing information along to constituents is already knowledgeable as to the appropriate mechanism for transmission of messages.

The process, to be effective, should begin with the board. Bringing educational change about is not easy under any circumstances, but close to impossible without committed school trustees. Fortunately, the school board in search of a model for development of a Multicultural Education program can choose from many examples. Nearly forty percent of all state boards of education have issued resolutions or policy statements on behalf of Multicultural Education. There is scarcely a big-city district (student population over 200,000) which does not offer a program featuring some of the characteristics described in our first three chapters.

The chapters which follow will dwell on issues and methods of policy development in Multicultural Education. Naturally, no policy can be successfully achieved without a coordinated effort by a staff operating within the framework of a sound program. For the board member eager to "spread the word," this chapter will provide some guidelines on staffing and curriculum development in Multicultural Education.

---

*Fortunately, the school board in search of a model for development of a Multicultural Education program can choose from many examples. Nearly forty percent of all state boards of education have issued resolutions or policy statements on behalf of Multicultural Education. There is scarcely a big-city district (student population over 200,000) which does not offer a program...*

---

## PUTTING THE TEAM TOGETHER

As noted in Chapter One, the past two decades have seen immense culturally-oriented educational changes as our society grappled with the realization that equal opportunities had not been provided all people. The area of staffing, naturally, often emerged as the premier battleground between minority groups eager for greater representation and mainstream educators seeking to maintain quality educational standards. The resulting compromises and negotiated cease-fires more often than not showed that the two desires are not mutually exclusive. The board member who is concerned about establishing an effective multicultural staff need not worry about lowered standards as long as competent and professional personnel are selected. This, of course, is much easier in word than deed, for able minority educators are obviously underrepresented in the pool of available talent. Nonetheless, simple justice demands that all school children be exposed to the most highly qualified staff possible. This seems to dictate increased effort at both the preservice and in-service level. While school officials need to strive toward the establishment of multicultural staffs, those whose personnel are overwhelmingly mainstream should not despair. The conduit to a successful Multicultural Education program includes educators responsive and sensitive to the concepts of cultural pluralism, displaying those behaviors ennumerated in the preceding sections of this handbook. All teachers, regardless of ethnicity, must accept cultural pluralism as a necessary goal, and Multicultural Education as the vehicle for its attainment.

At the preservice level, ethnic minority members must be encouraged to select teaching as a career. This need not be accomplished through the establishment of lowered performance standards, in itself a condescending racist notion. Rather, the same "carrots" which traditionally attracted majority group members to the profession can be successfully utilized, within some personalized recipes, in the recruitment and retention of minorities. Those same mainstream educators who exhibit the sensitivity and pluralistic outlook described above can proudly stand beside their minority colleagues as multicultural role models, examples of a fruitful, rewarding partnership.

---

*All teachers, regardless of ethnicity, must accept cultural pluralism as a necessary goal...*

---

Of course, many questions remain. We still do not know what exact effect the ethnic composition of the faculty has upon Multicultural Education. In addition we need to learn more about how children's academic achievement and behavior patterns are affected by having teachers from their own ethnic groups as compared with having teachers from other cultures. Comprehensive research should be conducted as to those communication skills needed by educators in dealing with specific cultural groups—both minority and majority.

The preceding comments set no hard and fast rules for school boards seeking to develop and maintain a staff committed to Multicultural Education. Rather,

they describe some rather difficult parameters within which to make personnel decisions. However, the judgements made in staff development need to reflect the fabric and core of cultural pluralism: concerned, sensitive individuals approaching each case on an individual basis, making decisions measured in terms of equal educational opportunity and quality service to children.

## A PLAN FOR ACTION

Program development for Multicultural Education is not simple in nature. The newness of the field adds to the traditional problems encountered by educators seeking to construct curricula. Furthermore, there is disagreement as to the philosophy and goals of Multicultural Education, leading to ill-defined objectives and academically unwise learning activities. The target student population is also frequently misunderstood ("Oh, we don't have those problems—we don't have any _____ here") and Multicultural Education is not seen as a program to serve all children in all grades, regardless of ethnic identity.

---

*Program development for Multicultural Education is not simple in nature.*

---

Multicultural curriculum designs should include both general and specific objectives for students. Specificity of objectives are generally related to the needs of the populations served and the emphases of particular programs. The development of such objectives can generally begin with a discussion of the broad aims and purposes of Multicultural Education. An immediate example would be the correction of ethnic and racial stereotypes, and corresponding activities might be designed which provide accurate information on groups that have been victimized by such typecasting. Another goal of Multicultural Education is the identification of those culturally-connected behaviors displayed by ALL ethnic groups, not just those in the minority. Therefore, such groups as Italian, Polish, German and Jewish-Americans should be included in the curriculum along with Blacks, Hispanic, Native and Asian-Americans. Thus, the program will present a variety of ethnic subject matter, allowing students to internalize the cultural complexity and interdependence of all groups within our society.

Multicultural curriculum content cannot be satisfied with cognitive treatment alone. It is not enough for students to simply recite ethnically-related names, dates and events. Rather, content and activities must reflect Multicultural Education's desire to instill a positive self-concept and a feeling of pride in one's cultural background and that of other ethnic group members. Students must be exposed to a curriculum which will enhance their capabilities and live and function in culturally pluralistic settings. The same cross-cultural communication skills advocated in the preceding chapters should be imparted to pupils so that they might be employed in producing responsible decisions and developing quality interpersonal relationships.

There are many ways to incorporate multicultural content into an existing curriculum. The easiest and most frequently used method is the "add-on"—simply adding factual information about ethnic groups to the different subject matter disciplines (usually social studies and language arts). This procedure, which traditionally features extra units or courses on specific minority groups, is the least desirable, since it runs counter to Multicultural Education's broad-based concept as a program penetrating all learning experiences of all children.

Another strategy for presenting multicultural content is the problems approach. In this method, the focus of attention is the social, economic and political problems encountered by ethnic groups within American society. Unfortunately, the technique builds its own stereotype, in that a problems emphasis is often presented from a negative standpoint, one solely concerned with discrimination, racism and hardship. Ethnicity then becomes analogous to "problems" and there is no attempt made to develop pride in one's ethnic heritage and appreciation for the problems of others, certainly an injustice to the concept of Multicultural Education.

Perhaps the most plausible educational program would be one which modifies the approach used to teach basic academic skills. Multicultural activities can be included in the development of fundamental competencies such as reading, writing, arithmetic and reasoning as well as the conceptual skills specific to different disciplines. "Basic" skills, then, become expanded from the purely cognitive, and include intercultural communication, values formation, decisionmaking and social participation. Learning activities and classroom materials which are ethnic specific can thus be integrated throughout the entire basic educational experience, and children can grow up believing that cultural pluralism is the norm rather than the exception.

Other desirable approaches to multicultural curriculum include the thematic and conceptual framework designs. In these strategies, issues of personal development and quality of life which universally impact upon all ethnic groups provide a common thread for instruction. Such concerns as the search for identity, the struggle for survival and the meaning of power and justice are examples of themes which might undergird a multicultural program. Learning activities are reality based, and students are introduced to universal concepts and ideas from the viewpoint of ethnic group experiences rather than abstract principles. Such programs feature interdisciplinary activities and materials, for it is critical to reflect the culturally diverse and

interdependent nature of our society in educational programs.

*Such concerns as the search for identity, the struggle for survival and the meaning of power and justice are examples of themes which might undergird a multicultural program.*

The comments offered thus far have analyzed basic problems in Multicultural Education and presented some ideas regarding curriculum and staff arrangements. The next three chapters will describe those enabling procedures which bring the sensitive school district to the brink of program enactment: policy development for Multicultural Education.

# CHAPTER FIVE
# School Governance and Cultural Pluralism

## INTRODUCTION

The tradition of public education in the United States being governed by boards of locally selected lay persons goes deep into the history of our nation. It begins in the Massachusetts Bay Colony during the mid-1300's. Massachusetts continued to play a major role through the 1800's, influencing that tradition and redirecting it through their establishment of the first public school superintendency. The 19th century saw the emergence of the ground rules of educational governance, accompanied by a continuing power struggle surrounding the establishment of those rules as they defined the evolving relationship between the board and the superintendent. Until the 1960's, when a pluralistic movement altered the governance process, decisionmaking power was generally monopolized by the school board-superintendent partnership. This tradition, by the single fact of its 300-year history, has become part of American culture. Further, the consistency of school board procedures has led to the belief that school trustees actually constitute an American subculture, complete with significant symbols and common behavioral orientation. This subculture has traditionally favored an elite system of governance that has tended to favor the upper and middle classes to the disadvantage of the minority poor of the nation.

---

*Until the 1960's, when a pluralistic movement altered the governance process, decisionmaking power was generally monopolized by the school board-superintendent partnership.*

---

It is this cultural tradition that school boards presently struggle with as they honestly attempt to respond to the pluralism newly recognized in the demand systems related to public education in the United States. Thus today's local school boards are asked—and often required by law—to respond to a multicultural army of demands. Yet they have inherited a 300-year tradition. That tradition dictates a Melting Pot nation in which the schools were established as the "blast furnace." The fact that most school boards are honestly struggling to respond to this new pluralism, albeit sometimes unsuccessfully, is a tribute to their intelligence and integrity.

As noted above, educators have for centuries dedicated themselves to the effort of establishing a "single," Melting Pot notion of American culture and of responding to individuals within that culture as if the notion were an empirical fact. The recognition of pluralism and resulting power shifts within the citizenry has resulted in two conceptual and operational ways of viewing and dealing with this relatively new situation. The first is labeled structural pluralism and the second cultural pluralism.

## STRUCTURAL PLURALISM

Once various groups within the school district are recognized as a fact of life and the population is termed pluralistic, then a school board must find a way of thinking about and dealing with that fact. Specifically, the board must be concerned with the district's cultural diversity and its effect on public policy in local education. One way of viewing and dealing with these cultural differences is termed structural pluralism.

The 300-year history of public education and the culture of school boards tends to be antithetical to the notion of pluralism. In their attempt to "do what is good for all children," boards have approached the concept of pluralism from two directions. The first method denied the concept entirely, and boards acted as though all children had the same needs, abilities, aspirations and cultures.

In this instance, board decisions were made in the name of all students, regardless of cultural membership. In the second approach, trustees recognized the cultural differences within the school population but believed that one culture was undoubtedly "better" than the rest. In an effort to assimilate non-dominant cultures in the mainstream, the board would "stack" each group according to its closeness to the "top." As a result, a district's ethnic cleavages were seen as horizontal, with each cultural group piled one on top of the other. Each was assigned a hierarchical rank according to the perceptions of board members, including corresponding resources, opportunities and prestige. This notion of pluralism is termed structural pluralism and illustrated in Figure 1.

## CULTURAL PLURALISM

In a system of governance characterized by cultural pluralism, the cultural cleavages are vertical rather than horizontal; the resources are authoritatively allocated in a way so that an individual within any ethnic type may benefit from the governmental allocation of resources. In such a society each individual can find ways of meeting needs and wants, and partake of the benefits of the society without encountering systemic discrimination. Figure 2 depicts this notion of cultural pluralism.

Figure 1: Structural Pluralism and Its Horizontal Cleavages

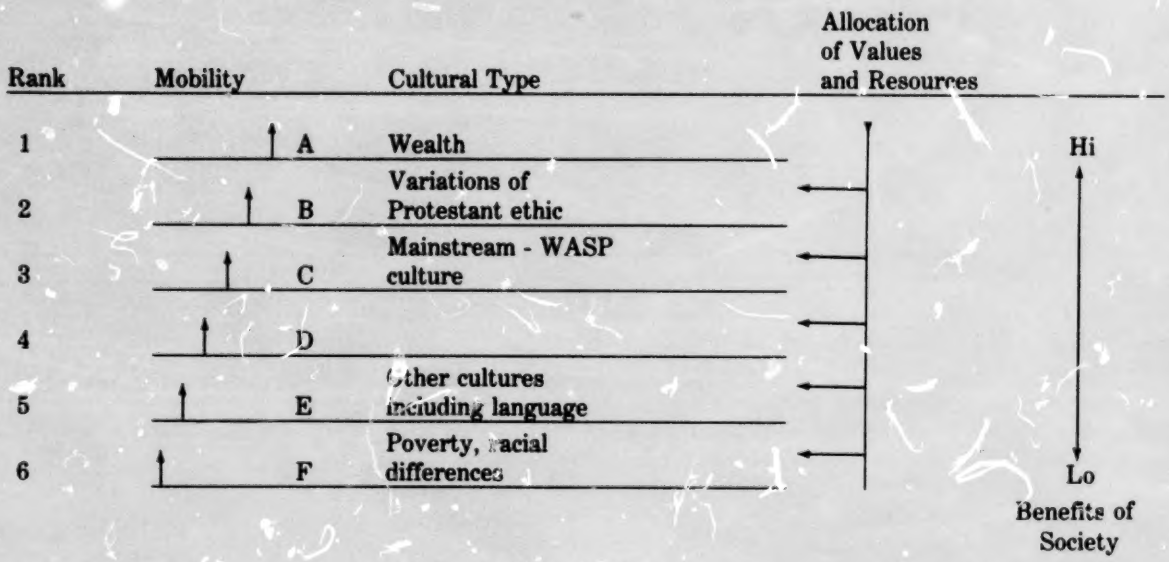
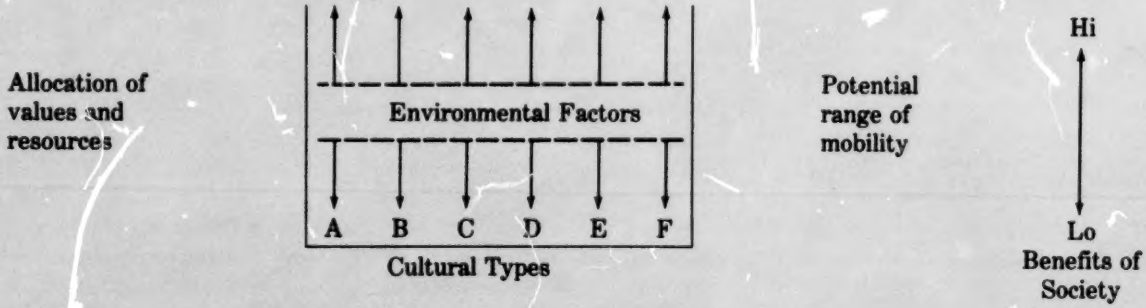



Figure 2: *Cultural Pluralism and Its Vertical Clevages*




## COUNCIL BEHAVIORS OF SCHOOL BOARDS

There appear to be certain behaviors in which boards engage that result in the emergence of either structural or cultural pluralism in the governance pattern. Political anthropologists have distinguished governing councils as prototypically either elite or arena.

> *Elite councils:* (1) think of themselves as guardians of and somewhat separate from the people, (2) strive for consensus and tend to formulate decisions in private, (3) legislatively enact those decisions in public generally by unanimous vote.**

> *Arena Councils:* (1) are "community in council" and think of themselves as delegates of the people, (2) decide issues in public debate, (3) make decisions in public, generally by nonunanimous vote.**

Elite governance seems descriptive of the structural pluralism defined and explained above. It appears to advantage one class or culture above others and authoritatively allocates values and resources to the advantage of that culture. Thus it seems that school boards that choose to operate toward cultural pluralism would attempt to adopt norms, values and behaviors that are more nearly arena council as opposed to elite council. The next chapter delineates certain procedures in the area of policy development which facilitate the assumption of a culturally pluralistic governing character.

** Source of Definitions: Frank Lutz, "A Case Situation Suggesting Development," Unpublished paper, College of Education, The Pennsylvania State University, University Park, Pennsylvania.

# CHAPTER SIX
# Policy Development for Multicultural Education

## DEFINITION

Simply stated, governing bodies are identified by the nature of the policies they promulgate. School boards concerned with enacting effective policies in the field of Multicultural Education must first agree upon an operational definition of the term "policy." Although this appears somewhat obvious, school board members often confuse policies with rules, regulations and prohibitions.

A policy is a guide to organizational action leading to a predetermined goal. It is broad in its scope and does not specify exact behavior, but rather sets the parameters of such behavior. It allows flexibility of action and implies some evaluation of what is done. Local boards and superintendents frequently tend to formulate rules and call them policies. Rules tend to be narrow and specific, and generally serve to prohibit, rather than encourage action.

Those educators interested in enacting multicultural programming within a school district need to be concerned with policy development, not rule formulation. Multicultural Education, as other curricular movements, tends to flourish when framed within the loose confines of a policy, but chokes and sputters when harnessed by rules. Chapter Seven, in which will be presented both multicultural policies and rules, will serve to illustrate this point.

---

*Those educators interested in enacting multicultural programming with a school district need to be concerned with policy development, not rule formulation.*

---

The following exercise is intended for school board members who approach the topic of multicultural policy development with serious demeanor. It has been successfully employed with participants at NSBA Ethnic Heritage workshops, and requires extended thought and deliberation.

**Exercise Thirteen - "A Case Situation Suggesting Policy Development"**

*Background*

School District A operates the local education in a city of 600,000. There are 100,000 pupils in the public schools of the district. The composition of the student body is as follows:

65% Black
25% Hispanic
10% Other

In addition there are 35,000 pupils in the parochial-private schools in the city:

30% Black
15% Hispanic
55% Other

*The Composition of the Board*

The board is comprised of seven members. You may choose either (a) or (b) regarding their method of attaining office:

(a) All elected at-large in nonpartisan elections held every other year (i.e., 2, 2 and 3) each for a term of six years, or
(b) appointed by the mayor, one each year except two in the sixth year, for six-year terms, appointments are made from a list of nominees supplied to the mayor by a "Blue Ribbon Committee" composed of leaders in the community.

Two members are Black, the only female is Hispanic, four are male Caucasians. One Black male is a physician, the other is a union leader. The female is the wife of the editor-publisher of the local Spanish newspaper. All male Caucasians are upper to upper middle class professional people.

*The Situation*

Recently there has been a large influx of migrant workers into the community, many of whom are still Mexican citizens. Led by a vocal union organizer, these people are demanding a special educational program aimed at the unique problems of the children of the migrant workers. The district operates a bilingual program that was developed for the upwardly mobile children of the older Spanish community. The present director of the bilingual program, herself a member of the old Spanish community, has told the Board that the present program meets federal guidelines and the new demands cannot be met within the present program. Further the superintendent has indicated that the new program demanded would cost $150,000 and there is no money to establish it unless some other program is cut back.

In general the Board has taken the position and publicly stated that they must represent the majority of the people in the district, and they have already gone beyond what is equitable in allocating resources for the present bilingual program. The female Hispanic does not look with favor on this new "radical" group, although she would like to see more done in the present bilingual program. The Black union leader, at

least publicly, supports the demands of the new group led by a vocal union leader. The other Black person sees money used for such purposes as diverting the limited resources from the longer standing needs of the inner city Black-poor. One male Caucasian seems about ready to support the demand for a new program while the remaining three have publicly labeled this new group as "a radical group of foreigners who are not interested in what is good for the people of this district."

*Problem*

1. What steps should be taken by the board to develop policy that might provide a solution to this problem?
2. What type of policy would you hope to evolve in the final analysis?

*Some Considerations for Policy Based on the Case*

1. Are there values and interests in the community unrepresented or underrepresented on the board?
   a. Do the interests and values of the migrant workers coincide with other interests in the community, if so where?
2. Can the individual members of the board maintain their own values and still respect the values of others?
3. Do the expressed values of any of the board members reflect structural pluralism? If so do the operational decisions reflect those values?
   a. Who are "the people of the district"?
4. Is the policy decision specific to the problem (a program for children of migrant workers) or is it also general enough to guide future decisions toward cultural pluralistic values?
5. Does the policy require the professionals involved to take action without specifying the exact specifics of the action to be taken?
   a. Does it permit professional decisions while still making clear the general intent of the board?

Based on the above questions, the reader may wish to reexamine the policy work thus far completed and perhaps do some of it again.

It is important to remember that the development of multicultural school district policy does not lie in one's acceptance of our definition of policy. Such issues as the breadth of policy or the action orientation, or the prohibitiveness of the statement raise important notions about the policy but not the issue of its multicultural concern. Some considerations are:

1. Does the policy tend to reflect a specific set of values to the detriment of other values?
2. If so, does an examination of all policies tend to indicate that the general policy of the Board tends to enhance the same set of values?
3. Does policy provide for and encourage meeting the needs of many specific groups that are diverse without homogenizing those needs into some common need, not really identified by any group?
4. Does the policy provide a way of saying "no" to a particular request for resources without saying no to an entire set of cultural values?
5. Is there a policy statement regarding the cultural pluralistic nature of the school district and the need to allocate resources with respect to that diversity?

## SUMMARY AND CONCLUSIONS

The intent of this section has been to provide a basis from which one can evaluate local school district policy in terms of its multicultural aspects and proceed in developing future policy toward multicultural goals. The positions taken and reviewed below are just that—positions. They do not necessarily represent the position of the National School Boards Association nor are they suggested as ultimate truth or virtue. If pluralism means anything, it means that the existence of different valuing systems does not require that one be seen as right and the other wrong. What is presented is a point of view, which is defensible, and against which a school board may think about and evaluate the multicultural nature of its population and their policy response to that condition.

**Recommendations**

If local school boards are to better respond to multicultural demands in culturally pluralistic modes, the following appear to be reasonable suggestions:

1. The culture of school boards must be modified so as to recognize and encourage a loyal opposition on the board.
2. A clear statement of policy should be formulated recognizing the culturally pluralistic nature of the society and the value of this multiethnic heritage.
3. Effort should be made to understand differing value positions rather than attempting to homogenize them into a single value concensus.
4. If there are differing, even conflicting, values and demands in the district, it seems reasonable that individual board members may represent these different values as delegates of the different interest groups.
5. In such a situation, open public debate should be encouraged in the board without generating hostility or antagonism between board members.
6. Under these circumstances, one would expect to find frequent nonunanimous voting patterns

which would not be, nor should they be perceived, as a lack of support for the superintendent or lack of interest in good public education.

7. In such a situation the superintendent must act as the delegate of the board administratively carrying out the majority decision enacted by the board.

Operating in such a fashion, the different cultural groups could see their values represented on the board. They would feel represented and perceive ways in which they could influence the decisions of the school board. Such a procedure would seem much closer to the cultural pluralism suggested in this section.

# CHAPTER SEVEN
# Current Board Statements on Multicultural Education

## INTRODUCTION

Those school boards interested in developing policy in the area of Multicultural Education can easily be guided by the many resolutions and position statements currently in existence. Almost every urban board of education and approximately half of all state boards have issued policy statements dealing with ethnic heritage and cultural diversity. Most refer to specific goals, criteria or programs for Multicultural Education, Bilingual Education or equal educational opportunity. In order that school trustees might further understand the current status of policy development in Multicultural Education, some of these position statements are presented below. They have been issued at the state level, but contain language which might easily be modified by any educational governing body. The reader is urged to cautiously review these statements, since they are not presented as model policies, but rather as actions which have been taken by various school boards.

***Nebraska.*** A position statement of Equal Educational Opportunity and Cultural Pluralism was approved by the Nebraska State Board of Education March 11, 1977. Another document entitled "The Role of the Nebraska Department of Education in the Implementation of Multicultural Education: Goals, Objectives, Activities" was approved by the State Board on June 10, 1977. The latter statement contained the following provisions:

I. The NDE will provide an in-service program to develop expertise for staff leadership in Multicultural Education for LEA's.

II. The NDE staff will coordinate existing departmental programs to enhance Multicultural Education.

III. The NDE will provide leadership to LEA's, Nebraska Teacher Training Institutions and professional education organizations in the development of an understanding of Multicultural Education Philosophy.

***Nevada.*** Certification requirements for teachers were modified by the State Board of Education in 1975. Three semester hours of multicultural education must be included in the 30 semester hours course work in elementary and professional education.

***North Carolina.*** In January 1972 the North Carolina State Board of Education issued a policy statement concerning minority groups. It stated in part:

> The entire curriculum must be reviewed and revised. The revision should not isolate small numbers of heroes but should assure that minorities are included in the total picture. While it is not easy to revise a curriculum which has been characterized by a selectivity that has omitted the significant contributions of many people, this task must be done. Such a revision must be dynamic, contributing to the well-being of the entire school community. During the process of revision, there are several viable alternatives for instructional programs. The two listed below are among them, though they are by no means exclusive.
>
> a. The inclusion of lessons and/or units of minority group studies within existing instructional programs;
>
> b. The inclusion of lessons and/or units of minority group studies within existing instructional programs *and* the addition of separate courses of minority group studies.
>
> The goals for any of the interim courses in minority group studies should be established jointly by students, teachers, and administrators. Such courses, elective in nature, must be open to all students.

***Pennsylvania.*** The Pennsylvania State Board of Education adopted the following recommendations related to program approval guidelines for Intergroup Education (teacher education) in March 1965:

> The Board emphasizes its support of the intergroup and human relations education program developed and conducted by the Department of Public Instruction (Department of Education).
>
> It encourages all school districts in the Commonwealth to provide a long-range program of intergroup and human relations education designed to improve each pupil's knowledge of and sensitivity to the social groups which make up our pluralistic society. In addition, the Board requests that all teacher education institutions provide similar instruction for all prospective teachers.

***West Virginia.*** The West Virginia Board of Education passed a resolution in December 1970 for the inclusion of interethnic concepts and instructional techniques into school curricula. The following are portions of the resolutions:

> *WHEREAS:* the West Virginia Board of Education recognizes the pluralistic nature of American society, and

*WHEREAS:* minority and ethnic group contributions are an inextricable part of the total growth and development of this nation, and

*WHEREAS:* education must perpetuate these contributions as an essential part of the American heritage, therefore

*BE IT RESOLVED THAT:* those persons responsible for the operation of public school systems move immediately to insure that interethnic and intercultural concepts be incorporated in an adequate and factual way in all curriculum areas included in the Comprehensive Educational Program, and

*BE IT FURTHER RESOLVED THAT:* practical instruction techniques and activities designed to translate such concepts into valid life experiences for all students be introduced immediately into the operational programs of said school systems.

The West Virginia Board of Education also adopted the following policy statement regarding textbooks and other instructional materials for use in classrooms:

*WHEREAS:* the West Virginia Board of Education recognizes the pluralistic nature of American society, and

*WHEREAS:* minority and ethnic group contributions are an inextricable part of the total growth and development of this nation, and

*WHEREAS:* education must perpetuate these contributions as an essential part of the American heritage, and

*WHEREAS:* much of the instructional program is based on or derived from factual and conceptual material contained in textbooks and other printed materials, therefore

*BE IT RESOLVED THAT:* both state and local textbook committees and individual educators charged with responsibility for the selection of textbooks and other printed materials to be used in school programs K-12 shall select only those textbooks and materials for classroom use which accurately portray minority and ethnic group contributions to American growth and culture and which depict and illustrate the intercultural character of our pluralistic society.

# CHAPTER EIGHT
# Conducting an Ethnic Heritage Workshop

The NSBA Ethnic Heritage Project has attempted to promote the broad level of understanding which eventually leads to more effective and enriching multicultural program development. By sponsoring Ethnic Heritage training workshops, NSBA exposed participating school board members to the theories and principles which undergird Multicultural Education and encouraged them to disseminate similar activities in their districts. In order to continue this effort, the present chapter will discuss the results of the NSBA experience, and provide some guidelines for board members eager to implement an Ethnic Heritage workshop. As always, NSBA stands ready to supply both human and material resources to assist its constituents in conducting a Multicultural Education training session.

In analyzing the success of the NSBA workshops, four major categories emerge as needing special attention: overview, activities, scheduling and accommodations. They are presented below.

*As always, NSBA stands ready to supply both human and material resources to assist its constituents in conducting a Multicultural Education training session.*

## OVERVIEW

It is important that participants initially be presented with a workshop overview, one which both sets the tone as well as provides direction for the upcoming experience. Session leaders should explain the basic course which the sequence of activities will follow, showing how they relate to the overall concept of Multicultural Education. Above all, the conferees need to understand that they will first be asked to *listen*, then *react*, and finally *act*. They will listen to a brief "history lesson," providing them with the philosophy and rationale behind Cultural Pluralism and Multicultural Education. Next, their reactions will be sought to a series of familiar, yet unusual stimuli. These will be presented in the form of activities which channel participants toward an inner focus on their culturally-influenced behaviors. Finally, the experience will culminate in some action-oriented exercises designed to assist board members in the development of district policy in Multicultural Education.

## ACTIVITIES

As every classroom teacher knows, variety is the key to successful group motivation. While the fourteen exercises presented in this handbook can have powerful results, they must be carefully placed on the agenda so as to maximize their impact. This dictates the use of a diverse collection of techniques, including large group presentations, small group discussions and individualized activities. Session leaders would be greatly assisted by prior knowledge of the learning styles of their participants, an insight which might be partially achieved through completion of pre-workshop questionnaires or pretests. Once this diagnostic information is gained, facilitators can more accurately tailor their sessions toward the group's entry behavior. For similar reasons, participants should receive as much advance material as possible, in order that their pre-workshop preparation be maximized.

Multicultural Education is an innovation, and its internalization depends upon the willingness of participants to confront some personal issues. The process of rethinking ethnic identity and values can be difficult if not presented in a non-threatening, positive manner by workshop trainers. Therefore, activities must be utilized which encourage the group to share their opinions within a non-judgmental atmosphere. Naturally, this necessitates the development of trust between group members, no simple task when confined to a limited schedule. NSBA Ethnic Heritage workshops have made beneficial use of exercises which allow participants to "act out" their beliefs in neutral environments. Usually packaged in the form of simulations or role-play techniques, these activities place board members in unique situations which require reevaluation and careful analysis of personal philosophy. Participants can therefore inject their individual beliefs into circumstances in which they are seemingly uninvolved. Such phenomena occur in exercises six, seven, eleven, thirteen and fourteen as presented in the opening chapters of the handbook.

*Multicultural Education is an innovation, and its internalization depends upon the willingness of participants to confront some personal issues.*

Every effort should be made to expose board participants to activities which expand their knowledge and experience. The NSBA Ethnic Heritage staff takes the position that group members have little time for repetition of previous learning. This posture necessitates an extremely critical analysis of a large pool of possible workshop exercises, a selection process which is exhaustive in its quest for the perfect interface between participant need and training program.

## SCHEDULING

The time frames which can be utilized in an Ethnic Heritage workshop are dependent upon such variables as group composition and experience, trainer skills and logistical arrangements. Each NSBA Ethnic Heritage session lasted two days and was attended by approximately thirty board members. Although NSBA workshops were highly successful, these time and participant parameters are not presented in an absolute sense. The positive feedback received from workshop members was interpreted as a reward for extensive pre-session planning and staff diligence. As noted above, prior knowledge of participant characteristics provided the training staff with a desirable procedural headstart.

Naturally, most people find it difficult to learn when either hungry or tired, and care should be taken not to over-exert conferees. Unless an exercise is extremely engrossing and lasts for over two hours, short refreshment breaks can be provided during morning and afternoon events. Activities which involve lectures of more than thirty minutes without audience participation should be avoided, since the average participant's attention span tends to diminish beyond this point. The workshop agenda should be interspersed with experiences of varying duration, smoothly connected in a manner which is motivationally effective. By following these guidelines, NSBA Ethnic Heritage workshop members took part in ten carefully selected, rewarding activities.

### Accommodations—Facilities

Ideally, board members should be provided with a comfortable physical environment. Although food and lodging facilities can reflect a certain luxury, they must never advance beyond background status, for workshops are defined as working sessions. The presence of attractive external stimuli can only be seen as unwanted competition, although it must be remembered that workshop location is an important determinant of audience size. In conjunction with the scheduling guidelines above, workshops should be conducted in fairly isolated time and space parameters, so that no conflicting activities are in concurrent session with Ethnic Heritage activities.

In general, several meeting rooms of varying sizes must be available for the workshop, in order that diversified types of participant interactions might be undertaken. Conferees should be provided with as many materials and resources as necessary to insure their fullest participation. These might include simple resources, such as pencil and paper, or more complex materials like books, films or other media. Naturally, machines need to be in good working order, and the training staff should check these items prior to workshop initiation. One advantage enjoyed by NSBA is board members' traditional experience with workshop sessions, resulting in participants' "common sense" approach to logistical considerations.

### Summary

Through its Ethnic Heritage workshops NSBA has gained valuable experience in an innovative area of school board training. It now has the expertise and resources to replicate such successful experiences and is prepared to place this knowledge at the disposal of willing constituent boards. For those groups which seek to sponsor such sessions unaided by NSBA, the check-list which appears on the following page should prove a useful guideline.

## CHECKLIST FOR ETHNIC HERITAGE WORKSHOP

### Pre-Workshop Preparation

- ___ Have participant questionnaires been prepared? Mailed? Tabulated?
- ___ Were participant profiles developed based on questionnaire results?
- ___ Was a pool of activities accumulated and analyzed?
- ___ Has training staff been selected according to appropriate skills and personalities?
- ___ Has an agenda been developed which interfaces participant characteristics, available activities and trainer skills? (see below)
- ___ Have appropriate accomodations been arranged? (see below)

### Agenda

- ___ Does it include a workshop overview?
- ___ Do activities follow an understandable sequence?
- ___ Are the activities arranged according to the tenets of Multicultural Education (rationale, individual awareness, group sensitivity, dissemination activities)?
- ___ Are the activities varied in procedure and duration (i.e. large and small group exercises, differing time periods)?
- ___ Does the agenda allow time for group members to develop familiarity?
- ___ Are the activities non-judgmental and accepting in nature? Neutral simulations?
- ___ Are the exercises innovative? Do they avoid duplication of prior learning? Motivational?
- ___ Does the schedule allow for unstructured time? Breaks?
- ___ Are there any conflicting workshops being conducted simultaneous to the Ethnic Heritage activities? Has the workshop been scheduled so as to

allow for maximum participant involvement and alertness?

**Accommodations—Facilities**

___ Is the environment physically comfortable? Food and lodging ample?
___ Several meetings rooms of varying size available?
___ Do participants have necessary materials and resources, i.e. pens, paper, media, etc.?
___ Is there available staff to handle participants' physical needs?

**Miscellaneous** (additional staff concerns can be added here)

# CHAPTER NINE

# CONCLUSION

As was noted above, Multicultural Education is at once a concept, a process and a program. As a *concept*, it intends to deliver the ideology of Cultural Pluralism into the public school arena. The multicultural ethic recognizes the nature and variety of this country's innumerable subcultures, and places them within an educational atmosphere of mutual respect and cooperation. The concept therefore supports activities designed to affirm cultural diversity and individual differences.

Before Multicultural Education can be effectively activated within a school system, its proponents need to undergo the *process* of developing ethnic self-awareness. Ethnic heritage and its effects on the individual provide the cornerstone to the multicultural philosophy. Therefore, practitioners must initially understand their own cultural backgrounds and their impact on behavior before seeking to promulgate Multicultural Education's ideals. Thus, the process begins "at home"—with the Education of Awareness. The series of activities presented in Chapter Two are designed to build internal awareness and ready the individual for the next stage in the multicultural process—intercultural communication.

Once the practitioner has exhumed many of the unconscious feelings and beliefs which lent hidden direction to behavior, he/she is ready to engage in intercultural dialogue. Naturally, communication modes vary greatly both within and between cultures, a condition which dictates the need for skill development. The successful cross-cultural communicator must perfect techniques for transmission and reception of diverse types of messages. Although bilinguality is an extremely valuable communication tool, not all information is passed in verbal fashion. Exercise Eleven, entitled "Speaking Without Speaking" emphasizes the variety of nonverbal communicative styles which are affected by ethnic identity. Sensitivity to both verbal and nonverbal patterns of behavior is an essential component of Multicultural Education, for in its absence lie the seeds of prejudice and stereotyping.

At this point, the school trustee who is a proponent of cultural pluralism needs to analyze the various mechanisms available by which a *program* of Multicultural Education may be introduced. The process of self-awareness and intercultural sensitivity is a difficult one to undergo, and it is perhaps for this reason that many multicultural programs are "add-on" in nature—artificial curricular appendages. Although this approach is acceptable during the initial stages of Multicultural Education, it will ultimately become vestigial unless integrated within the total educational program. Therefore, the concerned school board member should view the addition of multicultural activities as an ongoing, permanent educational offering.

Multicultural program development cannot proceed without being philosophically underwritten by school board policy. Chapters Five and Six present both the ideological and procedural framework by which position statements and resolutions on Multicultural Education can be created. Chapter Seven includes policies developed by some of the dozens of local and state boards involved in Multicultural Education. These statements are presented both as evidence of the increase in multicultural awareness among school trustees, and as somewhat cautious models for future policy development in the field.

---

*. . .the concerned school board member should view the addition of multicultural activities as an ongoing, permanent educational offering.*

---

In seeking to disseminate the knowledge gained through its sponsorship of multicultural endeavors, NSBA places its resources and materials at the disposal of constituent boards eager to provide similar experiences. For those groups intent upon conducting such workshops, Chapter Eight presents a series of guidelines which can assist in their preparation and design. They are sufficiently general so as to allow for adaptation to local needs.

Through its Ethnic Heritage Project, the National School Boards Association acted as an important conduit for the dissemination of the goals and objectives contained within Multicultural Education. NSBA remains committed to efforts which can improve school district responsiveness to diverse ethnic communities. Public education must contend with an uncertain future, one which is laden with a host of difficult decisions facing school trustees. The National School Boards Association, in its endorsement of Multicultural Education, recognizes that opportunities can be effectively negotiated only through a united effort, one in which all subgroups democratically participate within an atmosphere of interdependence and respect. NSBA therefore encourages its constituency to enact policies and programs which will marshall intercultural communication, for it is through such endeavors that our nation will be able to continue and long endure.

# BIBLIOGRAPHY


Bailey, F.G., "Decisions By Consensus in Councils and Committees," *Political Systems and The Distribution of Power*, Banton, Michael, ed. London: Tavistock Publications, 1965, p. 19.

Banks, James A., *Teaching Strategies for Ethnic Studies*. Second Edition. Boston: Allyn and Bacon, 1979, pp. 1-50

Callahan, Raymond, "The American Board of Education, 1789-1960," *Understanding School Boards*, Cistone, Peter, ed. Lexington, Mass: Lexington Books, 1975, pp. 19-47.

Fersh, Seymour, ed., *Learning About Peoples And Cultures*. Evanston, Illinois: McDougal, Littell and Company, 1974.

Fishman, Joshua, *Bilingual Education: An International Sociological Perspective*. Rowley, M.A.: Newbury House, 1975.

Gattegno, Caleb, "Toward A Theory of Bilingual-Transcultural Education," *Cultural Issues In Education*, National Multilingual Multicultural Materials Development Center, ed. Los Angeles: National Dissemination and Assessment Center, 1978, pp. 10-20.

Gay, Geneva, "Curriculum Design for Multicultural Education," *Multicultural Education: Commitments, Issues and Applications*, Grant, Carl, ed. Washington, D.C.: Association for Supervision and Curriculum Development, 1977, pp. 94-104.

Giles, Raymond, ed., *State Legislation, Provisions and Practices Related to Multicultural Education*. Washington, D.C.: American Association of Colleges for Teacher Education, 1978.

Giles, Raymond and Donna Gollnick, "Ethnic/Cultural Diversity as Reflected in State and Federal Educational Legislation and Policies," *Pluralism And The American Teacher*, Klassen, Frank and D. Gollnick, eds. Washington, D.C.: American Association of Colleges for Teacher Education, 1976, pp. 115-160.

Gold, Milton, Carl Grant and Harry Rivlin, eds., *In Praise of Diversity: A Resource Book For Multicultural Education*. Washington, D.C.: Teacher Corps, Association of Teacher Educators, 1977.

Gollnick, Donna, Frank Klassen and Joost Yff, *Multicultural Education And Ethnic Studies In The United States*. Washington, D.C.: AACTE, 1976.

Gollnick, Donna, *Multicultural Education in Teacher Education: The State of the Scene*. Washington, D.C.: AACTE, 1978.

Gordon, Milton, *Assimilation In American Life*. New York: Oxford University Press, 1964.

Grant, Carl, ed., *Multicultural Education: Commitments, Issues and Applications*. Washington, D.C.: Association for Supervision and Curriculum Development, 1977.

Hall, Edward, *Beyond Culture*. Garden City, N.Y.: Anchor Books, 1976.

Hoopes, David and Margaret Pusch, "Definition of Terms," *Multicultural Education: The Cross-Cultural Training Approach*, Pusch, Margaret, ed. LaGrange Park, Illinois: Intercultural Network, Inc., 1978, pp. 1-7, also "Background/ Development of Intercultural Communication" pp. 89-96.

Hoopes, David, ed., *Readings in Intercultural Communication, Volume II*. Washington, D.C.: SIETAR, 1977.

Hoopes, David and Paul Ventura, eds., *Intercultural Sourcebook*. LaGrange Illinois: Intercultural Network and SIETAR, 1979.

*Interaction Laboratory For Teacher Development*. Third Edition. Ogden, Utah: Interaction Associates, 1973.

Katz, Judy, *White Awareness*. Norman, Oklahoma: University of Oklahoma Press, 1978.

Levy, Jack, "Getting The Message Across: Non-Verbal Communication in the Classroom" Unpublished manuscript. Fairfax, Virginia: November, 1978.

Levy, Jack, "Pluralism's Child: Bilingual Education At The Crossroads" *Cross-Reference*, Vol. 2, No. 6, November-December, 1979.

Lutz, Frank, "Local School Boards as Sociocultural Systems," Cistone, (op cit) pp. 63-76.

National Multilingual Multicultural Materials Development Center, *Cultural Issues In Education*. Los Angeles: National Dissemination and Assessment Center, 1978.

Newman, William, "Is Multicultural Education A New Attempt At Acculturation?" *Multicultural Education: Commitments, Issues and Application*, Grant, Carl, ed. Washington, D.C.: ASCD, 1977, pp. 45-51.

Pasternak, Michael, *Helping Kids Learn Multi-Cultural Concepts*. Champaign, Illinois: Research Press Company, 1979.

Pusch, Margaret, ed., *Multicultural education: The Cross-Cultural Training Approach*. LaGrange Park, Illinois: Intercultural Network, Inc., 1978.

Richards, Audry and Adam Kuper, eds., *Councils In Action*. Cambridge, England: Cambridge University Press, 1971.

Rivlin, Harry. "Research And Development In Multicultural Education," Klassen and Gollnick eds. (ibid) pp. 81-114.

Schneider, Susan, *Revolution, Reaction or Reform: The 1974 Bilingual Education Act*. New York: Las Americas Publishing Company, 1976.

Seelye, H. Ned and J. Wasilewski, "Historical Development of Multicultural Education." *Multicultural Education: The Cross-Cultural Training Approach*, Pusch, Margaret, ed. LaGrange Park, Illinois: Intercultural Network, Inc., 1978, pp. 8-38.

Sunday, Peggy R., *Anthropology And The Public Interest*. New York: Academic Press, 1976, pp. 54.

U.S. Commission On Civil Rights, *A Better Chance To Learn: Bilingual-Bicultural Education*. Washington, D.C.: U.S. Government Printing Office, May, 1975.

Valverde, Leonard, ed., *Bilingual Education For Latinos*. Washington, D.C.: Association For Supervision And Curriculum Development, 1978.

Weeks, William, Paul Pederson and Richard Brislin, eds., *A Manual of Structured Experiences For Cross-Cultural Learning*. Washington, D.C.: SIETAR, 1977.

## SOURCES FOR EXERCISES

(Those not included have been encountered through various sources, and are considered to be public domain.)

Exercise Three—"A Look At Our Language"
Adapted from an exercise in Katz, Judy. *White Awareness*. Norman, Oklahoma: University of Oklahoma Press, 1978, pp. 113-114.

Exercise Four—"Proverbs"
Compiled from a combination of activities by Robert Kohls and Sandra Tjitendero, *Intercultural Sourcebook*, Hoopes, David and Paul Ventura, eds. LaGrange Park, Illinois: Intercultural Network and SIETAR, 1979, pp. 159-169.

Exercise Five—"Interpreting Policy Across Cultures"
Designed by Paul Pedersen, *A Manual Of Structured Experiences for Cross-Cultural Learning*, Weeks, William, Paul Petersen and Richard Brislin, eds. Washington, D.C.: SIETAR, 1977, p. 28.

Exercise Six—"The Nacirema People"
Adapted from "The Nacirema" by Horace Miner and "The Sacred Race" by Patricia Hughes, *Learning About Peoples And Cultures*, Fersh, Seymour, ed. Evanston, Illinois: McDougal, Littell and Company, 1974, pp. 25-29, 37-39

Exercise Seven—"Star Power"
By R. Garry Shirts. Available from Simile II, 218 Twelfth Street, P.O. Box 910, Del Mar, California 92014.

Exercise Eight—"Active and Passive Listening"
Adapted from an exercise in *Interaction Laboratory For Teacher Development*, Third Edition, Ogden, Utah: Interaction Associates, 1973, pp. 3.1-3.9.

Exercise Nine—"Listening"
Adapted from an exercise in *Multicultural Education: The Cross-Cultural Training Approach*, Pusch, Margaret, ed. LaGrange Park, Illinois: The Intercultural Network, 1978, p. 206.

Exercise Ten—"One-Way/Two-Way Communication"
Adapted from an exercise in *Readings In Intercultural Communication*, Hoopes, David, ed., Volume 5. LaGrange Park, Illinois: The Intercultural Network, 1978, pp. 218-222.

Exercise Eleven—"Speaking Without Speaking"
Suggested by Melvin L. Schnapper to Henry Holmes and Stephen Guild, eds. *A Manual Of Teaching Techniques For Intercultural Education*. New York: UNESCO, October, 1971. Taken from Weeks, Pedersen and Brislin, eds. (ibid) pp. 74-75.

Exercise Twelve—"BaFa BaFa"
By R. Garry Shirts. Available from Simile II, 218 Twelfth St., P.O. Box 910, Del Mar, California 92014.

Exercise Thirteen—"A Case Situation Suggesting Policy Development"
By Frank Lutz, College of Education, The Pennsylvania State University, University Park, Pennsylvania 16802.